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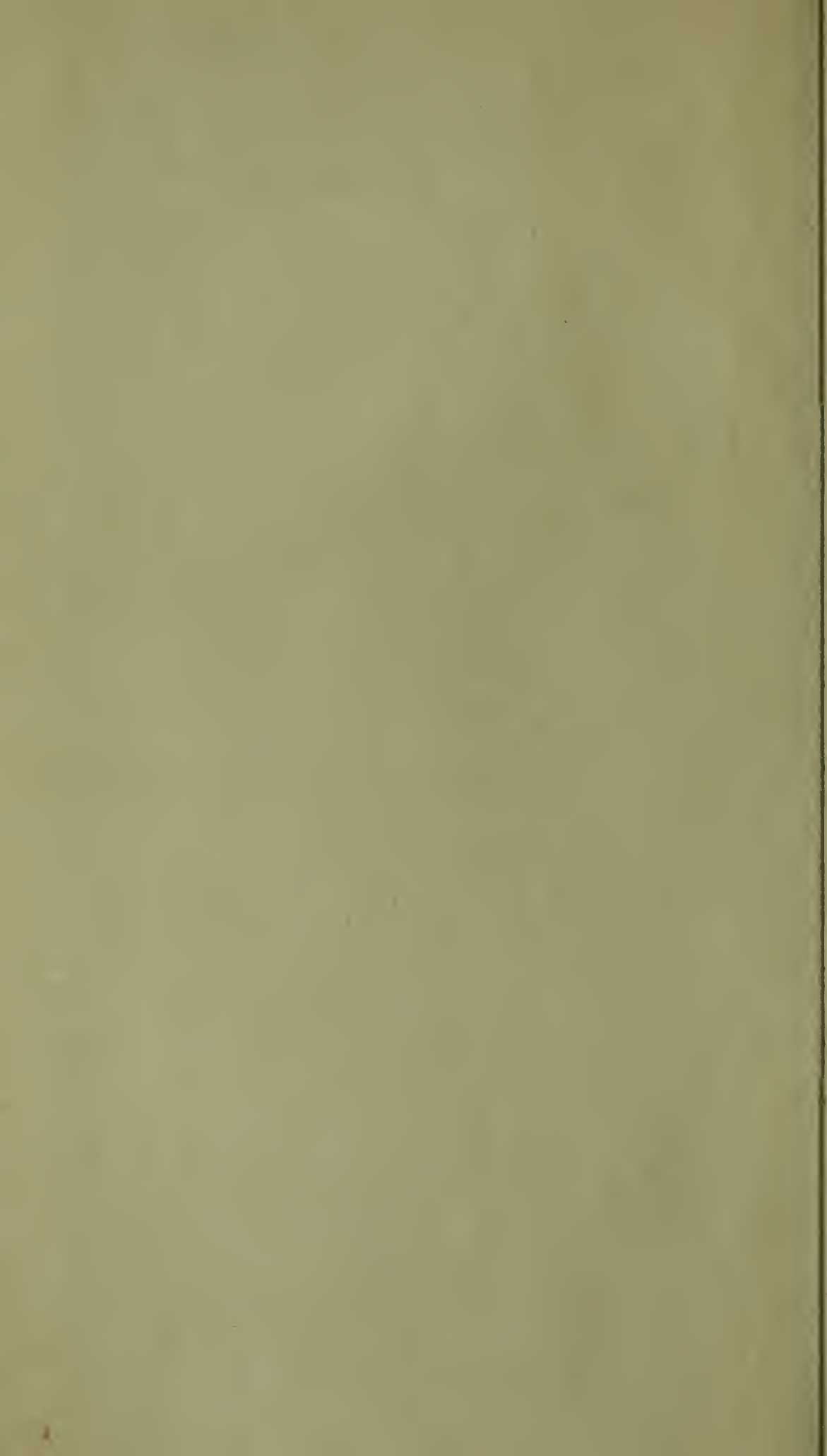
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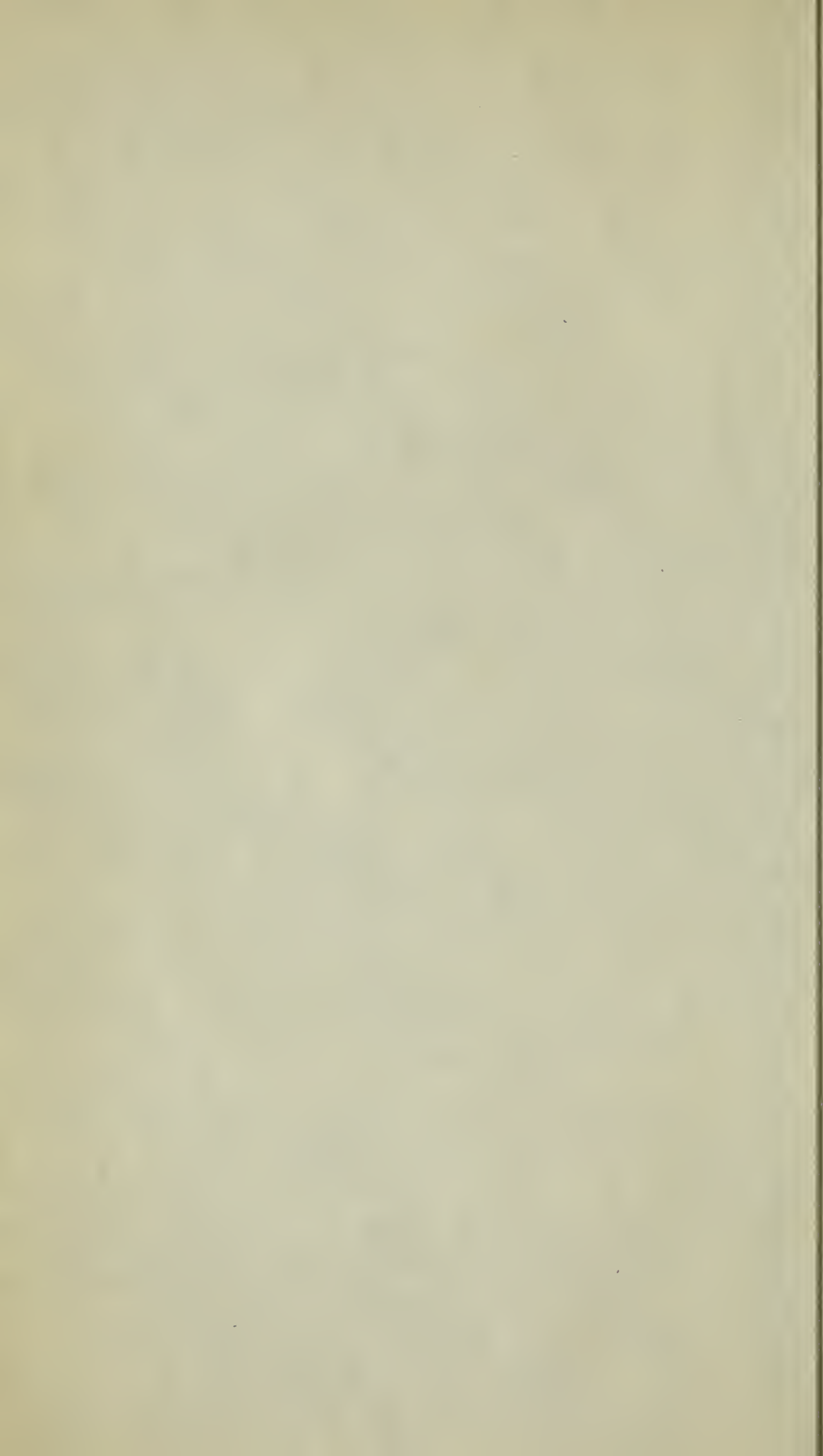
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Katherine E. Coman











- 1 Address of Gov Wright at the Installation  
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# AN ADDRESS

DELIVERED AT THE INSTALLATION OF

REV. L. W. BERRY, D. D.,

AS PRESIDENT OF THE

INDIANA ASBURY UNIVERSITY.

JULY 16, 1850.

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BY GOV. JOS. A. WRIGHT.

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INDIANAPOLIS:  
PRINTED BY JOHN D. DEFREES.  
1850.

GREENCASTLE, JULY 16, 1850.

DEAR SIR:—In pursuance of a resolution adopted by the joint Board of Trustees and Visitors of the Indiana Asbury University, the undersigned, having been appointed a committee for that purpose, respectfully request you to furnish them, in behalf of the joint Board, a copy of the excellent address delivered by you on the occasion of the inauguration of President Berry.

Very respectfully yours,

C. B. DAVIDSON,  
J. S. BAYLESS,  
A. W. MORRIS,  
C. W. RUTER,  
S. T. GILLETT.

HIS EXCELLENCY, GOV. WRIGHT.

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INDIANAPOLIS, JULY 22, 1850.

GENTLEMEN:—Your kind note of July 16, in behalf of the Trustees and Visitors of the Indiana Asbury University, requesting for publication a copy of the Address delivered by me at the installation of President Berry, has been received. You will receive herewith the copy of my remarks on that occasion.

Respectfully, your obedient servant,

JOSEPH A. WRIGHT.

Messrs. C. B. DAVIDSON,	} Committee.
J. S. BAYLESS,	
A. W. MORRIS,	
C. M. RUTER,	
S. T. GILLETT,	

## GOV. WRIGHT'S ADDRESS.

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PRESIDENT BERRY AND FELLOW CITIZENS:

It was the remark of one to the Grecian Lawgiver, "That a man should either not converse with those in authority at all, or say what is agreeable to them;" the reply of the wise man was, "Nay, but he should either not do it at all, or say what is useful to them." This was the appropriate sentiment, and I desire on this occasion to follow the advice.

It has been well said, that to educate a child, and prepare him to act well his part in society, requires as profound thought and wisdom, as it does to govern an empire. If this be true, (and no one will controvert it,) how great the task and responsibility of the work before you, as President of this noble institution. If to you were committed a vessel freighted with a nation's wealth, great would be your responsibility; but if to you were committed the earthly happiness and liberty of a nation, how much more would your obligation be increased. But if you were entrusted with the hopes and fears, the joys and sorrows, the pleasures and pains, of the myriads of earth, for a single day or hour, your



mind would reel and stagger in the attempt to grasp the vast obligations resting upon you. What are all these combined, compared with the responsibility placed in your hands this day, as President of the Indiana Asbury University, to whom is committed the training and improvement of the minds of hundreds of young men of the land, not only for usefulness or mischief on earth, but for happiness or misery for time and eternity.

It is your duty to superintend and direct the cultivation of the human intellect—to give direction, tone, character, and stability, to mind—to that *mind*, as incomprehensible as God, and lasting as eternity. In view of the circumstances that surround us, and in accordance with my own peculiar notions, I propose to call your attention, briefly, to three or four topics.

The tendency of our age is to show and attraction; scarcely a book, from the Bible, down to the primer in the infant's hands, makes its appearance with any prospect of success, unless it is well filled with devices, cuts, and engravings. No speaker thinks of addressing any of the associations of the day, without having around him flags, ensigns, colors, and mottos. The public taste seems to require some show and parade, before it will look into any subject presented for examination. The education of our youth, the spirit of our associations, (for this is emphatically the age of association,) are all well calculated to foster in the youthful mind a spirit of show and allurements, and I think it is about time, that from the press, school house, and college, efforts should be making to exhibit the *beauty* and *attraction* of *labor*.

I want to see this institution, in all its influences and teachings, exhibiting to the young men of the land the great beauty and attraction of *labor*. I desire to see

changed this everlasting thirst for professional life, that seizes so many of our young men—this aversion to manual labor. Our country is almost in the situation described by a distinguished poet when he said :

“Trade wields the sword, and agriculture leaves  
Her half-turned furrows ; other harvests fire  
An avarice of renown.”

The curse that sentenced man to toil and labor is his greatest blessing, for it saves him from himself, his chief foe. The enjoyment and happiness of each individual is intimately connected with labor and exercise. Could we draw aside the curtain, and see the condition of our race, without the relation that exists between toil and labor with our happiness, we would find man arrayed against himself and his neighbor—passion would rule, and usurp the place of reason—crime would walk abroad in the earth. Wisely has the edict gone forth, “thou shalt labor,” and with this great decree is associated our felicity.

Action—action, for good or evil, is labor. The spirits of evil, working to drag man down to their own state of wretchedness, are never at rest. He who would be happy now or hereafter must labor—he must not grow weary in well doing. Let him labor to sustain the wants of himself, and of those around him. The time comes with no man, when he has a right to say, “I have enough of this world’s goods ; I will now take my ease.” Look around you, and see the objects that call for your assistance. Your true wealth consists in doing good to your fellow man. What if they do say of you, when you die, “How much is his estate worth ?” Remember, the spirits who will examine you in your passage to another world will ask thee a far more im-



portant question—"What good deeds hast thou sent before thee?" Let him labor to comprehend his relation and duties to his Creator! Let him labor to understand the beauties and harmonies of the visible heavens! Let him labor for the increase of religion, virtue, and knowledge among those with whom his lot is cast! Let him labor to clear the wilderness of the mind, that the sunlight of truth may shine upon it!

You cannot succeed in any business of life without labor—you cannot be useful in your day without labor—you cannot be eminent without labor. If you want to be a true *hero*, worship at the shrine of labor. True laborers are and ever have been the true philanthropists, the true conquerors, the real heroes, of the world—conquerors, but not desolators—victors, but not oppressors, their paths over the earth are not stained with crime. Whatever man has done, useful or good, on land or on sea, to raise the human race to a state of virtue, prosperity, and happiness, has been achieved by labor. Knowledge, civilization, liberty, the arts, agriculture, commerce, manufactures, mansions, cottages, cabins, waving fields of grain, fruits, and flowers—all these, and the innumerable blessings and interests with which they are associated, are, under the favor of heaven, the great and wonderful works which the *heroes* of labor have reared up in their paths.

You must rely upon yourself—you must not look to others for help and assistance, if you expect to be men. Find something to do—stand not still and idle during the day—if nothing else, assist thy neighbor who is at work! Make yourself no example of idleness!—start up!—move on!—and if nothing better can be done, throw pebbles across yonder branch, and go and throw

them back again. It is better to work for nothing, than not to labor. If you cannot find beauty and attraction in the growing crops, spreading meadows, and flowers of nature, go and labor, because it is *heaven's high decree*; it is essential to your health and happiness—labor and exercise are the most successful physicians.

The erroneous impression should be corrected, that because labor has heretofore, in the main, been robbed of its reward, so in the future, the laborer will receive nothing but famine and woe. Remember that, in this country, knowledge, and the practical duties of life, are teaching man, that he himself may wipe away the sweat from the brow, and exchange his rags for goodly apparel; that with us, wealth and capital have their appropriate bounds.

I will rejoice when the day shall arrive, that in all our institutions of learning, there shall be taught a system of manual labor; when all who seek instruction shall be compelled to work certain hours in each day; when we shall have associated with the improvement of the intellect, a practical knowledge of agriculture, mechanics, arts, chemistry, botany, geology, and all those sciences, that are so intimately connected with the proper improvement of the soil, and the animal and getable kingdoms. Teach your child to know the character of the soil and its adaptation to the production of each article raised for man or beast—teach him to know the proper place for each article on his farm—teach him to know how to build a comfortable house, with all the conveniences of life, as well as to know how to enjoy himself, when he is thus situated—teach him something of the beauty of nature, as it is exhibited, and the wonderful process that is going on each day around him.



And, Mr. President, when the young man asks you for a *palace* of true wealth, point him to a bank of nature's earth—if for a share, show him the *plough-share*—if for a mine, exhibit to him the *corn stack* and *potato pit*—if he seeks for a *placer*, present him his own *home* and *cottage*.

The character of the education of our children should be calculated to give activity to all of the mental powers. The mere application to study, which has no other object in view, than that of enriching the memory, is not what we require; we want the powers of the mind, the powers of thought, brought into lively action; we want the unschooled activity of mind, the practical energy necessary to render thought fruitful and profitable, and that nervous spirit of inquiry, by which the young man will be able to turn to a practical account the lessons and experience of the past. Of what practical use is it, if the youth of the land are familiar with the history of the world, with the stores of learning, with the history of our own country, with every incident connected with the progress of our government? If the spirit of these events has escaped them, and they have not the essential vigor to turn to a good account the lessons of the past, it will be of but little profit. "Were it necessary to choose between the whole experience which has been acquired and collected from the beginning of time, the whole rich store of human wisdom, on the one side, and the mere unschooled activity of the human mind on the other, the latter ought, without hesitation, to be preferred. This is the precious and living germ which we ought to watch over, to foster, to guard from every blight. This alone, if it remain uninjured, will repair all losses; while, on the contrary, mere literary wealth will not preserve one faculty, nor sustain one virtue."



Too much attention is paid to the cultivation of the intellectual man at the expense of the physical. It is a great error to send our children to schools and colleges so constantly. In a very large majority of cases, I doubt the propriety of sending our young men to college, until after eighteen years of age. It would be far preferable that the young man should, previous to that time, follow some active employment, devoting a portion of his time to reading and study, but in the main, occupied in building up the physical man, by active labor and industry. Nature requires of each of her children labor and exercise to perfect the strength to manhood, to develop the whole man in bodily strength; and unless the whole physical system is well matured, it will be of but little use to improve the intellect. No pale, emaciated young man, was ever benefitted by attending college. Let him return to the farm, to the field, the workshop, and by prudence build up the physical system, by labor and exercise—nature's only remedy to perfect the system and constitution—and then let him return, if you please, at eighteen, and close his collegiate education, when he not only knows how properly to appreciate the blessings of an education, but he has a body capable of enduring study and mental labor, and has, above all things, a mind that will hold and retain all that he learns.

The doctrine of a special Providence should be taught in all our institutions. I mean that system of instruction that not only teaches that an unseen eye watches and guards all the affairs of men and nations, but scans minutely the falling sparrow, the hairs of your head, and that spirit of reliance upon a special providence that holds man accountable for every act. If Cicero could say in his day, "if the Gods observe not what is trans-

acted here below, what would become of religion and holiness, without which human life would be replete with trouble and confusion;”—if such instruction was extorted from the heathen philosopher in his dark day, by the evidence that surrounded him, how well does it become us in this day, with the evidence around us, as a nation and as individuals, of a special providence, that has kept and preserved us thus far, to proclaim this great truth in all places and to all men.

He who lives upon the seen world, whose conduct is regulated by human laws, and who looks not to the maker of heaven and earth for the rule of right, is but an instrument in society to poison and pollute all that come within his influence; he ridicules all distinction between vice and virtue; for how can hope have any influence upon such a man's conduct, who cares for nothing beyond the enjoyments of this world, and whose desires are all centered in the present hour? But he who lives upon the unseen world, who acknowledges in all his affairs with men, and in his relations to his government, his accountability to his Maker, and firmly believes in a special Providence, that man alone has the most powerful motive to resignation and patience, and let what will happen with his nation, or with him as an individual, he still calmly says, it is all right—*Jehovah reigneth*.

The young man who leaves this Institution and takes his place in community as an active member of society, believing that he who obtains his money or property unjustly, will be none the gainer thereby, and that he himself, in the end, will be none the loser, implicitly relying upon a superintending providence, to watch and guard the affairs of earth, is a noble specimen of his



race, and his country has something for him to do, in the discharge of which the blessings of heaven will attend him.

The mere communication of information is but a small part of your duty. It is yours to train the youthful mind to be able to concentrate its whole powers upon any question that may be presented, to bring the mind to act vigorously, by thought, reflection, and discrimination, on any subject, and that by system.

When the young man leaves this Institution, you hand him the keys of the store-house of knowledge, and you should qualify him to know the road and time, that he can apply for supplies, to aid in the journey of life.

I know but one method of exhibiting the greatness of the human intellect—but one road to travel to show the powers that a kind Providence has given any man, and that is, to be able at all times to bring the full powers of the mind to bear upon any question or emergency that may arise. What would you expect of the man, suddenly cast upon the waters of some mighty river, who had never performed the act of swimming—of one surrounded by dangerous enemies, with weapons in his hands that he had never used? Certainly nothing but death and destruction. What will you expect of the young man who daily walks within these walls, and adds knowledge to knowledge, and yet whose habits are not formed for life—no system for the government of his mind—none for the time of study, reflection, or relaxation, and who has never thought of the power of concentration? If you expect such a man to succeed, you will be disappointed. I would not for a moment have you believe that these principles are for the professional man alone; they are just as essential to the farmer, the

mechanic, and day-laborer. The man who labors upon his farm, or in his shop, without a perfect system, is passing through life without knowing his duties. He who ploughs, sows, and works, without order, or who has not a place for every tool, instrument, or book, will travel the journey of life to but little profit; but when you find an individual, be his calling in life what it may, who has a proper place and time for every duty, and who exhibits order and regularity in all his acts, you may look still further and higher, and you will find the mind and powers of thought to have system, and from day to day, as he lays up the rich treasures of thought, he is but gathering and garnishing a stock of ripe materials, that are always at command; and he well understands the rule by which he can make a speedy application.

I give it as my opinion, that no man can be useful in life, nor exhibit the powers of his mind, who is not taught in early life to discipline his mind to regular hours of reflection—no man can succeed unless he has his regular hours for study, for labor, for reading, and for relaxation. Show me a man, who, from his infancy to the close of his education, has adopted a system, a perfect one, and I will produce one, who, under any circumstances in life that can possibly arise, is able to bring the full rich casket of knowledge to bear upon all the various conflicting questions and emergencies of life.

There is an increasing spirit of anarchy and violence exhibiting itself in high places among our public men, that requires a prompt remedy. What is to be expected from the people themselves, in their intercourse with each other, when their public men are engaged in using language disgraceful, and not unfrequently weapons, in



the very citadel of the nation's hope for a model to the world? I am not sure but a large portion of the unhappy excitement that now prevails, can be traced to the improper and intemperate use of language and abuse among our public men. No question, from the ordinary transactions of life to that of difficulties between nations, can be happily and usefully settled, if the men who engage in it are continually using violent and abusive language; order and peace rarely come forth from excitement, confusion, and violence; and believe me when I say, that in our seminaries and higher institutions of learning—aye, and in our family circles—too much pains are taken to sharpen the intellect and quicken the sensibilities of the young, whilst the duty of cultivating man's moral nature is poorly performed, or wholly neglected. We must cultivate, improve, and elevate all of the moral powers. We may nurture in our young men the spirit of acuteness, delicacy of perception, sensitiveness of feeling, and habits of controversy; but with all these qualities, if their moral powers be neglected, if they are not taught to cherish a proper regard of what is due to their fellow man, in their intercourse with each other, they may be sent forth to deface and corrupt that society which they ought to adorn and purify.

We must elevate our standard of language in our intercourse with each other. May it be yours, as President of Asbury, to teach the young men who shall crowd these walls, to realize and properly appreciate the blessings of speech! How high, how sacred the gift, that our words are the very representatives of our thoughts, the messengers of love or wrath from the soul; that their consequences are for good or evil, are soon beyond our control. When this blessing to man shall be fully

realized, we shall have a happy and peaceable community. May the day be speedily hastened, when every man, high or low, who shall engage in personal abuse or quarrels, using disgraceful language, or weapons, with his neighbors, shall by that act alone forfeit immediately the confidence of his fellow-citizens! When this shall be done, we shall fully realize the propriety of the trite and true remark, "like people, *like representatives*."

I trust you will inculcate in the minds of the young men who shall come hither for instruction, a burning love for the union of these States. It is too common an occurrence to see our young men in the North and South on examination days, and at school exhibitions, engaged in rehearsing the beauties of this, or the evils of that section of the country, fostering in the youthful mind a bigoted love for this or that section of the country, at the expense of the other. I have no patience to sit down and hear men talk about this or that section of the Union, or of the peculiar frame work of society in this or that State, in opposition to those of other States. This continually speaking of Northern interest, Southern interest, Northern population, and Southern population, is an evil that demands a remedy. This Union is not composed of a few cities in the North or South; the people of this Union consist of something else than iron mills and wooden clocks in the North, or of rice and cotton bales in the South. We of the West have something to say as to who and what compose this Union; and it is a glorious truth that there is a spot of earth on this continent, known as the *West*, in which there are now more than six millions of inhabitants engaged in all the duties of active life—the great mass of whom know nothing short of this Union as composing the **Re-**



public, and whose voice in the public councils, on all the great questions of the day, have heretofore been, and I trust will so continue to be, conservative. The time has now arrived when the influence of the West, in her conservative spirit, should be felt in the settlement of all our national questions. It is high time that she should say to the North and to the South, "Thus far shalt thou go, but no farther." From our position, intercourse, character of pursuits, variety of productions, our numbers, and strong attachment to the Union, we will necessarily, in some measure, mingle with every portion of our great confederacy. If we are true to ourselves, to our country, to our high destiny, and to the cause of civil and religious liberty, we may be able, acting in the spirit of our fathers, to be mainly instrumental in effecting amicable adjustments of all those agitating questions which, at different times, will necessarily arise in a government extending over such a vast territory, and embracing so great a variety of interests. We cannot belong to the South—we cannot belong to the North; we will know neither in the adjustment of any question that threatens to disturb the peace and harmony of the nation. Our high mission is that of acting wisely and justly, in the spirit of conciliation and concession towards all parts of the nation, that thereby we may be instrumental, at all times, in preserving the peace and harmony of the Union. We cannot wholly eradicate from the hearts of our people sectional names and partialities; they are older, in portions of our country, than the Constitution; there were southern colonies and northern colonies before its adoption. The sons of *New England* have borne and loved that distinctive name for more than one hundred and fifty years; in the sunny South,

the name of *Southron* has been equally cherished and loved. Shall not the young and mighty West too have a distinctive name, which her sons may learn to love and honor? Let it be the blessed name of *Peace Makers!*

Let us not be alarmed at the word *compromise*. It is the richest word in the English language, in its adaptation to the business of government or individuals. Ultraism never yields or gives; it knows no compromise, and uses no words but those of insolence and dictation. The idea of no compromise is only another name for war. Every family, individual, and nation, must necessarily concede many things to each other, which is for the mutual benefit of all, and here is the true secret of domestic peace and happiness. And why is not the same principle equally applicable to a family of States or of nations. *Compromise, Compromise!* This great principle was with our fathers in 1787, with us in 1820 and 1833, has been the watchword of our heretofore unparalleled success, and is the talisman of our future peace and tranquillity. Differing as we do in soil, climate, and productions—in habits, manners, and social relations—in local and sectional interest—we can only be one people upon the principle of concession and conciliation. May it be yours to cherish and sustain this sentiment in every young mind that may seek instruction within these walls, and may the principle of concession, conciliation, and compromise, be taught by you, as equally applicable to nations, states, and individuals! May you renounce all sectional parties—sternly rebuke any and every effort to form a northern party! May you embrace within your instruction a love for the whole Union, from the lakes to the gulf, and from the Atlantic to the Pacific, and may Asbury be renowned in all time



to come, as the point from which shall proceed the young men who shall be thoroughly Union American in all their feelings, who shall know no section or State, but who will be prepared to go into the field before them, breathing the spirit of the Poet :

“Are we not creatures of one hand divine,  
Formed in one mould, to one redemption born,  
Kindred alike, where'er our skies may shine,  
Where'er our sight first drank the vital morn ?  
Brothers ! one bond around our souls should twine ;  
And wo to him by whom that bond is torn.”

In behalf of the Board of Trustees, I now hand you the keys of this Institution, as a token of their confidence that the trust reposed in you will be faithfully discharged. And I charge you, as President of this institution, to impress upon the young men the great beauty and attraction of labor—the necessity of improving the physical as well as the mental man—the importance of making the education of our youth of that character that it will not only enrich the memory, but awaken the powers of thought. “It is not books which we want to preserve, it is the mind of man—not the receptacles of thought, but the faculty of thinking.” And may you not cease to teach the doctrine of a special Providence—the propriety of kindness and urbanity in our intercourse with one another—a love for order and system—and a strong attachment and patriotism for the union of these States.

PRESIDENT BERRY ! I know your ability, anxiety, and zeal to discharge the important duties before you. I know your desire to see the young men, who shall, from time to time, receive instruction here, become useful in their day. You want them to be men—*mighty men*. Permit me, in conclusion, to say to you, that to

accomplish this great work, teach this great truth at all times and in all places, that there is but one man that is entitled to be distinguished, but one that has any claim to be called great. It is he who selects the right with invincible determination, who stands calmly amidst the buffetings, persecutions, and billows, of this world, who withstands and contends against the heaviest calamities, who is so balanced with true wisdom that he floats without wavering in the midst of all tempest, whose trust and confidence on truth, on virtue, on God, is most *unfaltering*.











WELLS BINDERY INC.  
WALTHAM, MASS.  
JUNE 1958



